



नारायणाय नमः

NARAYANAH

Nārāyaṇāya Namaha

(SVSN - sloka # 26 – Naama #245)



Narayana – Para Vasudeva: In this supreme state, the Lord is viewed as the absolute, transcendental reality abiding in the highest realm, Paramapada or Vaikuntha.

Para form represents His most supreme, transcendental being, often described as a "divine auspicious body" (**Divya-mangala-vigraha**) made of pure bliss.

Composed & published by bhargavasarma (Nirikhi Krishna Bhagavan) @

Sri Vishnu Sahasranama Bhashya – bhargavasarma©

<https://www.facebook.com/bhagavanknl55>

From this Para-Vasudeva (**Narayana**) state, He expands into the **Vyuha-Vasudeva**. While they share the same name "Vasudeva," a distinction is sometimes made between the Para (transcendental) and the Vyuha (cosmic administrative) forms.

In this form, He is considered the "foundation of all" and the "Highest Light" (Parajyoti). Para form (Narayana / Para-Vasudeva): The supreme, changeless source.

There is no difference in essence between Narayana and Para-Vasudeva; they are simply different names for the same Svatantra-tattva (Independent Reality) that remains one even while appearing as many.

Lord as the supreme **Vashatkārah** regulates the life force through His strategic expansions, **Vasudeva-Sankarshana-Pradyumna-Aniruddha**.

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

there is only one NaAraAyana the Supreme God; Aadipurusha; there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other in any way whatsoever. He is **Adviteeya**.

He is **Panchaniyamaka Bhagawadrupa** (Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana) the plenary expansions of Lord Vishnu the Hari Sarvottama the ever-green supreme God.

Doshadhoora: He is unblemished and free from all sins -

नारायणाय परिपूर्णगुणार्णवाय
विश्वोदयस्थितिलयोन्नयतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःख-
सत्कारणाय वितताय नमो नमस्ते ॥

nārāyaṇāya paripūrṇaguṇārṇavāya
viśvodayasthityonniyatipradāya |
jñānapradāya vibudhāsurasaukhyaduḥkha-
satkāraṇāya vitatāya namo namaste ||

"My repeated and pious salutations to the Supreme God Narayana, who is an infinite ocean of flawless, auspicious attributes (anantha kalyaana guna paripoorna); who is the cause of the universe's origin, sustenance, dissolution, and supreme guidance; who is the giver of all knowledge; who is all-pervading; and who is the abiding cause of salvation to the noble and damnation to the wicked."

"SarValaksHanaLaksHanyaH" (SVSN #360)

the one who has all auspicious features matchless and unparalleled in excellence; the one who is extolled by Vedas. He is **Ananta-Kalyana-Guna-Paripoorna**. He is the Paramatma, saakshaatt (per-se) SriManNarayana the MokshakaAraka, the one who destroys (Hari) the cycle of birth and death.

Etymology & Supreme Prerogative of Sriman Narayana

The sacred name **Narayana** carries a profound, multi-layered etymological definition according to Hindu philosophy. When broken down as **Nara + ayana**, the term "Nara" generally refers to mankind or the primeval humanity, while "ayana" means a conveyance, path, or ultimate refuge. Thus, Narayana signifies the sole vehicle or supreme refuge upon whom human beings depend for their final journey toward salvation.

Additionally, "ayana" means direction; hence, Narayana is the One who guides mankind toward the ultimate reality. In Vedic etymology, the word "nāra" is also fundamentally associated

with water. This definition is explicitly codified in the **Manusmriti (1.10)**:

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

"āpo nārā iti proktā āpo vai narasūnavah |
tā yadasyāyanam pūrvam tena nārāyaṇaḥ smṛtaḥ ||"

Meaning: "Waters are called nārāḥ because they originate from the Supreme Being (Nara). Because they were His primary abode or resting place (ayana), He is traditionally known as Narayana."

Under this etymology, Narayana is the Supreme Being who floats upon the infinite cosmic waters, lives within them, and is the very essence of the life-giving waters themselves.

The Sole Bestower of Ultimate Salvation

Building upon this supreme cosmic position, the scriptural maxim "**Moksham Narayanad icchet**" establishes that granting Moksha (liberation from the cycle of birth and death) is the exclusive prerogative of Lord Sriman Narayana. He is the one and only Almighty who holds the power to bestow ultimate salvation upon deserving souls. This structural portfolio of the deities is explicitly declared in the **Matsya Purana (68.41)**:

आरोग्यं भास्करादिच्छेद् धनमिच्छेद् हुताशनात् ।

ईश्वराज्ज्ञानमन्विच्छेन्मोक्षमिच्छेज्जनार्दनात् ॥

"ārogyam bhāskarādicched dhanam icched dhutāśanāt |
īśvarāj jñānam anvichem mokṣam icchej janārdanāt ||"

Meaning: "One should pray to the Sun God (Bhaskara) for health, seek wealth from the Fire God (Agni/Hutashana), ask

for knowledge from Lord Shiva (Ishvara), and seek ultimate **salvation (Moksha) exclusively from Lord Vishnu/Narayana (Janardana)** the Hari Sarvottama.

As the absolute **Moksha Pradata**, He alone grants liberation to all bound souls, including the cosmic administrative deities such as Lord Brahma and the demi-gods (Brahmadi Devatas).

The Ultimate and Coveted Eternal Abode

Lord Sriman Narayana is not just the giver of the path, but He is also the final destination. He is the supreme, eternal abode—the most coveted realm that every soul longs to reach and reside in eternally. This supreme destination, known as Paramapadam or Vaikuntha, is glorified as the ultimate reality in the Rig Veda (1.22.20):

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥

"tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ |
divīva cakṣur ātatam ||"

Meaning: "Just as the naked eye beholds the sun unobstructed in the clear sky, the wise, realized, and liberated souls (surayah) constantly look upon that **supreme eternal abode of Lord Vishnu (Narayana)**."

Lord Krishna (Narayana incarnate) reaffirms the absolute permanence of this coveted destination in the **Bhagavad Gita (15.6)**:

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

"na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |
yad gatvā na nivartante tad dhāma paramam mama ||"

Meaning: "Neither the sun, nor the moon, nor fire illumines that supreme realm. Having reached that destination, **souls never return to this mortal world**; that is My supreme, eternal abode."

Narayana is a highly popular name by which the all-pervading Supreme God Vishnu is called. It is the primordial form (Moola Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have extolled His qualities, merits, magnificence and supremacy – **Sarvottamatva**.



The Supreme Power of Ashtakshari Mantra...

The absolute path to this salvation is accessed through the famous Ashtakshari (eight-lettered) Maha-Mantra: **Om! Namō Narayanaya!** This sacred chant is the ultimate Kaivalya (salvation) mantra. Within traditional spiritual practices, it is understood that without anchoring one's meditation in Lord Narayana—who resides as the inner soul (Antaryami) of the cosmos—even the primordial Gayatri Mantra becomes ineffective.

The boundless majesty and redemptive power of simply uttering this divine name are beautifully extolled in the story of Ajamila in the Srimad Bhagavata Purana (Canto 6).

The Ultimate Target of Epic Obeisance

Because Narayana is the supreme beginning and end of all spiritual cosmic truth, the colossal epic **Mahabharata** begins its very first verse by placing Him at the absolute center. Before narrating a single event, Sage Vedavyasa offers his reverential obeisance to the Supreme Tattva through this iconic opening sloka:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam |

devīm sarasvatīm vyāsaṁ tato jayam udīrayet ||

offering reverential obeisance to Lord Narayana the Supreme personality of God-Head who is the best among the super most beings Purushottama.

“KaAlascha Naaraayanah” - Time is arising out of Lord Narayana. He is Kaala Niyamaka, the governing lord and Presiding Deity of the eternal time. He is Niyamaka of the Universe - He is Sarva Niyaamaka. Narayana is the divine law

maker and law giver. He is the great ruler; ordainer. He is the dispenser of fruits of action. He is the ultimate truth and the ultimate divine power.

jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, living things, non-living things, movable, immovable have all originated from the Supreme God, Hari Sarvottama - SriManNarayana;

ऋषयः पितरो देवा महाभूतानि धातवः ।

जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotram (Phala Sruthi) is an eye opener for those who don't believe, keep doubting about the cause, origin, existence of the universe and its elements;

DhaAta - VidHaAta – DhaAturUttama (SVSN - sloka # 5)

Narayana is the great supporter (**Dhata** - #43) of the universe, the vital force and sustaining power of all beings;

He is the divine law maker and law giver. He is the great ruler; ordainer (**VidHaAta** – #44, 484). He is the dispenser of fruits of action.

He is the subtlest (**Dhatu**) without which no existence is ever possible. He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support – (**DhaAturUttama** - #45).

He is the great nourisher and supporter of the Universe, the one who is **PUSHTI** the vital force and sustaining power of all beings

“Eko Vishnu Mahadbhutih”

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non-living things etc. has emanated from NaArayana the Supreme God.

Narayana Upanishad

“nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi”

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NARAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious (VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto).

nārāyaṇāt prajāpatayah prajāyante (Narayana Upanishad)

from Lord Narayana emanate the PraJapatis the Divine Progenitors - Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is **LakshmiNarayana**.

As antaryaami of Sun God (Surya) He is **Savithru naamaka Narayana**.

वनमाली गदी शङ्खी शङ्खी चक्री च नन्दकी ।

श्रीमन्नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

"Vanamaali gadee shaarngē shankhī chakrī cha nandakī
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNarayana, the one who is adorned with a garland of forest flowers; who is symbolized holding the mace (Gada), Bow (Shanrga), Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword called Nandaka who is known as Vishnu and VaAsudeva protect us and bestow happiness to one and all.

Sri Venkatesha Stothram (Brahmanda Purana) extolls Lord Srinivasa as "**Varaaho Vaamanaschaiva Naaraayana Adhokshajah**" the one who is beyond description, undefinable, inexplicable, immeasurable. It is impossible to pinpoint, specify His roopa/appearance. He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

SreE bHagavaAnuvaAcHa (SVSN)

aArtaa vishHaNNaaH shiHilaashcha bhiitaaH
ghoresHhu cha vyaAdhishhu varttamaAnaaH |
sa.nkiirtya **naAraayaNa** shabda maatraM
viMukta duHkhaaH sukhino bhaVanti ||

Above sloka which forms part of Phala Stuti of Sri Vishnu Sahasranama Stothram where in the Supreme God Vishnu Himself is giving an assurance that, whenever one is Worried, Sad, Broken, Afraid, severely ill, Heard bad things; in all such cases, He (the Lord) will take care of those who recite/sing the divine name **NARAYANA**.



नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥
(महाभारतम्)

nāsti nārāyaṇasamaṁ na bhūtaṁ na bhaviṣyati.
etena satyavākyaena sarvārthān sādhayāmyaham"

There is no one equal to Bhagawan Narayana, nor has there been in the past, nor will there ever be in the future. By this statement of truth, I achieve/accomplish all my objectives/desires.

This verse emphasizes the supreme and unique position of Lord SriManNarayana (Vishnu) as the ultimate deity in the universe, asserting that His pre-eminence is an eternal truth by which one can accomplish anything.

Sri KrishnaArpanamastu
naham karta harih karta



Sri Vishnu Sahasranama Bhashya - bhargavasarma

<https://www.facebook.com/bhagavanknl55/>

Composed & published by bhargavasarma (Nirikhi Krishna Bhagavan) @
Sri Vishnu Sahasranama Bhashya – bhargavasarma©
<https://www.facebook.com/bhagavanknl55>